

HARLEM FRIENDSHIP HOUSE NEWS

Without Interracial Justice



Social Justice Will Fail

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If This Be Treason

By JOHN CARR

*"Alma Mater, faithful to thee,
We shall always be."*

(College Hymn)

SO SING we all, and yet at times I wonder. Always? Now, before the Chairman of the Committee on Treasonable Statements calls an emergency meeting of the Alumni Association, let me state here and now that I, too, love my Alma Mater. No old grad recites the litany of her glories and achievements with more justifiable pride than do I. Still the thought persists. Always faithful? If you will permit me, Mr. Chairman, I should like to explain my case and then you may decide its merits yourself.

I attend a Catholic College for men that is in many ways outstanding. While many other colleges were sadly turning aside a great number of those who came seeking learning with, "There is no room," she opened wide her doors and turned away no one who was found academically qualified. Trusting in God and a resourceful, energetic administration, she made room!

While many colleges—even some with the Cross of Christ over the gates—are still color blind, mine sees nothing remarkable in the fact that I have a friend and roommate whose skin is darker than mine. Where these same schools, despite their need of capable teachers, again set up racial barriers, mine is proud of the ability of a colored professor of philosophy. Do you begin to wonder how a student at such a school could question whether we shall always be faithful to what she teaches? Perhaps if I relate something of my background, you will be better able to understand.

After attending Catholic parochial and preparatory schools, I did some post graduate work in the U. S. Marine Corps. There was a war then to win "a bright, new world based on justice for all men" not long ago, you may remember. Wars being what they are, there came a day when I lost a ten-yard dash to a bullet, an enemy sniper won a cigar for his marksmanship, and I was assigned a nice clean bunk in Quonset Hut Rest, a Navy Hospital on Tinian. There, for the first time, I came to know one of our Colored comrades in arms.

The facts of segregation in the services are too well known to need more than mere mention by me. But our hospital had no Southern exposure and belonging, one and all of us, to the same club—an exclusive society called the Order of the Purple Heart—had also militated against barriers of race prejudice. So, for the weeks we spent recuperating, my friend, a Colored ship's steward named Bill, and I, and our wardmates, black and white together, lived in peace and harmony in our little world. We ate together, played together, worked together; we helped one another, depended on one another, were kind to one another. Life was pleasant then, too, just as it is now, here at school.

Then Bill left to pick up another ship and I and some of the others left to rejoin our outfit. Weeks later, the war ended and, shortly after, my outfit sailed for North China. For the first month, we were stationed in Peiping and, while on duty, were kept rather busy, and when off, on liberty, we were very much the tourists, much occupied with seeing new wonders, and life rolled along serenely.

New orders shifted my battalion to a small seaport town named Tangku where there was little to do and less to see. So for "excitement" one evening, some of our fellows went

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OUR LADY QUEEN OF ALL RACES



LAST NIGHT I WAS A NEGRO

IT WAS A perfect evening for walking. But we could hardly walk fifty miles to one of the suburbs of Chicago, where Ken was to give a lecture to a group of Negroes. I was merely trailing along. Somehow time had closed in on us. Running from subways to El's and down and around Union Station, we just made our train.

Clean, fresh, crisp air, foreign to Chicago's South Side greeted us at our destination. A young colored couple was at the station to escort us to their home. And a home it was . . . an ideal family. Already many of their friends had gathered, gayly chatting among themselves.

They were refined, educated people. They invited us to join them. We had many common interests, yet conversation became strained when we entered the gathering. There was a bridge between us . . . a distance . . . a human coldness. They did not feel at ease with us. We did not feel at ease with them.

They were COLORED. We were WHITE.

But what difference should that make? God created us all . . . as brothers. We were color blind. We and they were equal. We loved them and wanted to be one with them. But how could we tell them so?

How could two only whites show this to the colored people here when, from the day of their birth onward, they have suffered all manner of cruel unwarranted injustice? All their lives they have been told the exact limits of where they could live. They have been refused

service in restaurants. Schools, churches and hospitals have closed their doors to them. Everywhere they've gone, they've had to abide by the signs, "For whites only" or "Colored to the Rear" and similar insults. They know no other treatment.

It came time for the lecture. Friendship House. Just what is it? It is a group of lay apostles banded together to fight for Interracial Justice. Justice for everyone. Since "All men are created equal,"

(Continued on pages 3 and 5)

An Experiment At St. John's University

By CHARLES THOMPSON

IN SEPTEMBER, 1938, two freshmen arrived at St. John's.

They were, like so many of their classmates, wide-eyed, ambitious, away from home for the first time, and highly enthusiastic over this, their first year in college. They survived freshman hazing, the initiation, their six-week exams, and their first Minnesota winter. They welcomed spring, blue skies, the baseball season, and summer vacation.

In June they went back home to Harlem.

Their sophomore year came. The homecoming dance, writing for the school paper, football games, and life at school rolled on. Herb went to Wisconsin for Christmas that year with a football teammate, and came back with tales of his newly acquired capacity for "the beer that made Milwaukee famous." Al spent his Christmas vacation in the St. Paul postal department.

Their junior year found them giving lots more attention to their courses. Herb, the chemistry major, dropped football and spent his afternoons in the science building. Al, whose major was history, confined his extra-curricular activities to intramural games and writing for the paper.

In June, 1942, Herb and Al graduated.

Not a particularly interesting story. Not even unusual from the standpoint of two fellows getting an education at a Catholic college. Of particular note, however, is the fact that Herb and Al were Negroes—products of Harlem, the most concentrated Negro section in the United States—who were accepted as students by St. John's University, a private Catholic institution with an entirely white student body. Their story, though not the first of its kind, is an outstanding example of interracialism in action; of the brotherhood of man in practice.

That Herb and Al were accepted by, became parts of, and graduated from a comparatively small Catholic college in the Midwest is conclusive proof that once the bars of segregation are lifted, and Catholic teachings are practiced, the race problem, so-called, does not really exist. That their story can be told is ton-heavy testimony against the arguments offered in defense of those Catholic institutions as yet not open to Negroes.

The Rev. George H. Dunne, S.J., in a *Commonweal* article, "The Sin of Segregation," Sept. 21, 1945, shows very clearly the position of those unopened "private institutions" whose admittance requirements have never been satisfied by Negro applicants. "In what sense is a Catholic institution a 'private institution'?" he asks.

"In the sense that it is not a state supported or controlled institution. Therefore, should the state attempt to enforce a practice which violated Christian principles—as, for example, the practice of racial segregation—the Catholic institution is not obliged to submit; it is obliged, on the contrary, to resist. In no sense is the Catholic institution a 'private institution' as against the Church, regardless of what order or congregation or ecclesiastical authority directs it. Because it is a private institution may it teach sexual promiscuity or birth control or hatred of one's neighbors? It is a Catholic institution and therefore under strict obligation to conform to Catholic principles. Among those principles is the uncompromising repudiation of racism in all its forms: 'The only road to salvation is definitely to repudiate all pride of race and

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HARLEM FRIENDSHIP HOUSE NEWS

84 WEST 135th STREET
 CATHERINE DE HUECK DOHERTY, Editor
 BETTY LEONARD, Assistant Editor
 MABEL C. KNIGHT, Managing Editor
 MELITA BODECK, Staff Editor
 ANN HARRIGAN, Staff Artist
 EDDIE DOHERTY, Staff Artist

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Knowledge and Love

WE CANNOT either love or understand that which we do not know. That is why Catholics are urged in season and out to deepen their knowledge of God in order to grow in the love of Him.

Many are the ways of that holy knowledge. But none so perfect as the path of prayer. And of all the prayers the greatest is that of the Mass. The participation in this tremendous Sacrifice daily, brings us into the very school of love; which is Christ. We enter as it were God's own novitiate, where He and He alone becomes our Master. In this school, this novitiate we learn rapidly and well, provided that we open our hearts and souls wide to Him and His grace.

But whosoever begins to learn about God from God Himself, learns too about His Mystical Body, for they are indivisible, inseparable here on earth. Oh! what infinite horizons open to the soul who starts on the glorious road of true and holy learning. The whole world is changed for her. It becomes one in Christ, and she part and parcel of it all. Time vanishes, and the soul tastes on this earth the joys of eternity.

For in this heavenly school one lesson is quickly learned, one immense and miraculous lesson. **THAT WE ARE ALL INDEED BROTHERS OF CHRIST AND CHILDREN OF HIS FATHER WHO ART IN HEAVEN.** Strange as it may seem, this concept is vitally important to our days. For it places into the palm of our hand, the key that will open, solve for us and the rest of the world, **IF WE LIVE THE LESSONS**, all the political, economic, social problems that besiege and frighten us so today.

Given voice in America and by Americans it will solve one of its major problems, heal one of its most infected and dangerous wounds, that of race relations in this country. It is certain that any pursuit of true and correct knowledge along historical, biological, factual lines on the subject will give us, and our reason, a proper perspective on the matter. **BUT ONLY DAILY MASS AND DAILY COMMUNION**, will affect our will, inflame it with divine love, uproot the illogical, unreasonable prejudice that fills the heart of the average American Catholic in regard to his brother in Christ—the Negro.

This issue of Friendship House News is dedicated to the educational aspect of Interracial Justice in America. And we who have been in the apostolate for almost ten years, and have studied it from all angles, whilst living with the Negro and his problems, know of no better **SCHOOL** to go to, to bring about God's Justice into the USA—then the school of love, the school of Christ, The Mass.

Holiness For All

LIKE A reservoir the soul of the apostle must be filled to the brim with supernatural life in order to be able to communicate with spiritual life to others. The opposite of the reservoir is the canal which lets its water flow without keeping for itself a drop. The canal is the figure of an apostle devoid of holiness of life and of soul. On the other hand the true apostle takes such care of his interior life that he remains always as it were a reservoir full of God.

It is by meditating on this doctrine that we come to understand why it is we have so little truly apostolic work today. So many there are who are entirely taken up with an absorbing exterior life and cannot understand that to be

able to radiate the supernatural life one must first be living with that life. When Christian lay persons shall lead a really supernatural life, when their activities as a whole shall be a living proof of the religion they profess, then we shall see rising the supernatural level of our now almost completely paganized society. Then shall we witness persons of other beliefs pausing to reflect before this grand spectacle of so many true disciples of Christ, disciples such as the Gospel describes. Many upright souls will be stirred by and drawn to that Church, which can produce such models of holiness.

"Holiness for All," by Archbishop Robichaud, Newman Bookshop, Westminster, Maryland (Paper cover).



So Terribly Alone

By MILDRED McNAIRY

I was standing on the campus when I first saw her. It was the opening day of school and each girl was relating her history of those three glorious summer months.

She walked through the gate. Immediately the enthusiastic greetings, gay chatter, and laughter were exchanged for bewildered glances, gaping mouths, and surprised comments. Those who had not been facing the gate turned to view this tall, somewhat skinny stranger clad in a striking pink and navy blue suit, a tailored navy blue blouse, pink anklets, and navy loafers.

About four hundred girls were conversing on the campus when she had appeared. About four hundred pairs of eyes were staring at her within five seconds of her arrival. Some made comments. Other did not. But all looked.

She stood about fifty feet within the gate, glancing about at the benches, doubtlessly searching for a place to sit. But this was in vain. So she just stood.

Intently I watched her, wondering what I would do, how I would feel, what I would think if I were she. What would you do in a new school with hundreds of scrutinizing eyes affixed upon you? You with no one to talk to, nothing to read, no place to sit. Nothing to do. Nothing to do but stand. To stand amid a crowd. And yet be alone. So terribly alone.

At last one of our seniors walked over to her, introduced herself, and began a conversation. For the stranger the tenseness was lessened, the strain eased, the loneliness gone. For there was now someone to talk with. And that meant something to do. Something to do besides stand.

They talked for a few minutes. I saw her smiling, a few moments later, laughing. I joined a group a few yards from her hoping to catch a bit of the conversation. I did.

She was saying what school she had come from. Its name was unfamiliar. But this was not surprising. For it was probably one of her schools. For you see, she was unlike the ordinary new freshman. She was colored.

The Casita Reports

By MARY (GENI) GALLOWAY

That the Teen-Agers seem to be coming into their estate with long strides. The boys have organized "Club Porres," named after our Beloved Martin... and dedicated to the promotion of the Teen-Age Program according to Friendship House ideals. Bernard James has numbered himself as one among them, with the result that the comprehension of F. H. purposes by the club members is more than a little amazing to those of us on the outside. Their first converted project is some strictly teen-ager quarters (which, when translated to Friendship House vernacular means "Blessed Martin, Saint Joseph and Saint John Bosco, we need a house very badly").

Under the guiding hands of Aurelia and Mary Ann James the girls are organizing a club, too. They have several craft classes under way, and a trip and a May party on the docket.

The Teen-Ager window has been popping with displays of lettering class charts, jewelry craft displays, and special events notices on a Ping Pong Tournament, a bowling party and a majestic gleaming twelve-inch trophy to the Friendship House Ping Pong Champion for 1947.

Though the emphasis is, at the moment, on those from twelve to twenty, the cherubs are still very much with us. The Martinettes have a rhythm band. At the regular meetings of the Rosary Club the numbers continue to grow; its two special events for May are a little May procession in honor of Our Lady, and a group attendance at Sunday Mass, offered as a gift to Our Blessed Mother... that she will love them all the more, and so help them to be good. The Brownies come to meetings with enough ideas to last through a lifetime. They took a penny hike the other day, flipping the coin at each corner to decide their next direction. In compliance with the law of averages, it wasn't terribly long before we found ourselves back at the Casita. In the meanwhile we caught a few faint (and frosty) glimpses of Spring. No doubt there will be a few more buds looking up when the Brownies bring their Mothers for their Mothers' Day Tea.

Nor have the cherubs lost

any of their charm. Taking off for the midday visit the other day, I was confronted by two of them, one four years old, the other six, each with a palm outstretched. They needed two more pennies to make the movie fee.

We finally decided we would take a walk. About half way there we discovered that we were on our way to visit God. Leroy stopped dead in his tracks. "God!" he said. He looked petrified. I said, "God loves you," and Roberto, four, chirped, "God loves you," so Leroy dragged a few reluctant steps. And stopped. "Will it hurt?" he said.

As we walked along we talked about the weather, and how disappointed God must be with people who pan-handled, especially when their mothers told them not to.

After we had been kneeling in the pew several minutes, I felt a little tug at my sleeve. It was LeRoy, "Is that all?"

I said, "Shhh. God's right behind that little gold door. Now's the time to talk with Him."

A few minutes later I felt another tug, and looked down into a radiant face: "I like God!" LeRoy said.

As we were pushing our way through the heavy door, LeRoy murmured to Roberto: "Now, where can we find two pennies?"

We've begun our drive for **CAMP FUNDS**. Because our children live as many as seven within one windowless room, because our children have no place in which to run except in the traffic crowded streets and alleys strewn with fine glass, because our children have no place at all in which to breathe clean air.

CAMPING

is a most important part of our summer program. We are able to send as many children as our friends, visitors, volunteers, and readers are willing to provide for. Will you help us send these children to camp? Could you communicate this need and responsibility to those of your friends who would not otherwise know, that they might help, too? **One more dollar means one more day for one more underprivileged child at a clean and wholesome summer camp. Fifteen dollars will send a boy or girl to camp for one week.**

As The Jim Crow Flies

Double Flash!

Friendship House has a home at last! We have located a building. Now all we have to do is find \$20,000 to pay for it. Please read our begging letter elsewhere in this paper and let your conscience be your guide... Congratulations to Bishop Waters of Raleigh, N. C. for the scholarships he is securing for Negro girls at St. Anne's Academy there... We are happy to note that veteran of interracial justice, Rev. John LaFarge, S.J., cited the statement made recently by the superior of the Jesuit Fathers in the Southern Province that in his opinion **THE NUMBER ONE WORK OF THE JESUIT PRIEST UNDER HIS JURISDICTION IS THE PROMOTION OF INTERRACIAL JUSTICE AND BETTER RACE RELATIONS**... Our old friend Mrs. Anna Brady reports in the C.I.P., the Center of Information Pro Deo of which she is American Director, that a Catholic hospital in Phoenix, Arizona, accommodating Negroes, Japanese Mexicans, and Whites gives concrete evidence that the American ideal of equality of opportunity is workable... On a recent visit to F.H. Fr. Heithaus told us that the course on race relations that the President of Marquette University has invited him to give will reach thousands of priests and nuns who attend the courses there this summer.

EDUCATION FOR TOLERANCE

By JULIAN J. REISS

Address Delivered At
Sixth Annual Teachers' Institute,
Catholic School Department,
Diocese of Buffalo, Buffalo,
N. Y., October 11, 1946

LAST MAY, a young Negro woman came to the United States Employment Service in Amsterdam, New York, and applied for work as a hand sewer. She was referred to a tailoring and cleaning establishment which employed about twenty people, mostly women of Italian descent. She was well qualified and had an excellent experience in this field. The manager of the company employed her.

When he introduced her to his other employees, there was an immediate flare-up of resistance. They would not work with a Negro girl. The proprietor appealed to the manager of the United States Employment Service who came to the cleaning establishment himself in an endeavor to adjust the situation. He used every possible appeal to the workers but all of his efforts were without avail. They remained adamant.

Finally, as a last resort, he asked them if they were Catholics. They said that they were. And he told them that he, too, was a Catholic. He then asked them if they would be willing to go to their confessors that evening and ask if it were not a mortal sin to bar this Negro woman from an opportunity to earn her living. They ridiculed his statement but agreed to do this if only to show him that he was wrong. The following day the manager of the United States Employment Service again met with them. They were contrite and penitent and said they had not realized that what they were doing was the same as trying to starve the Negro woman to death, and, with full knowledge of its seriousness, would be a mortal sin.

Moral Turpitude

Very few Catholic employees have the slightest feeling that refusal on their part to allow a Negro to work beside them involves any moral turpitude. Catholic employers, with very few exceptions feel that they have a perfect right under the ethics of their religion to bar qualified Negroes or Jews from employment because of their race or religion.

These Catholics acquired knowledge of the principles and obligations of their faith in a large measure from Catholic schools and colleges. They learn of their duty to attend Mass, receive the sacraments, of the marriage laws, of what constitutes a venial or mortal sin as far as dishonesty lies, birth control, and all of the other transgressions of the law of God, but they do not learn that the injustice which is done to whole groups of people by prejudice and discrimination is also a most serious sin.

If you were to ask what the Catholic school teacher can do, I would say first and foremost, that it is to teach the sinfulness of prejudice and discrimination because of origin, class or color. The fifth

commandment which forbids injuries to our neighbors forbids as well the appalling injuries which our prejudices and acts of discrimination cause whole groups of our neighbors.

Menial Jobs

Because of such prejudices, the Negro people are limited to the most menial types of work and are even paid less than others in such capacities. Fathers are not able to support their children. Mothers must go out and work. Children are left without guidance. Boarders must be taken in. Morals are impaired. Then we, blind and indifferent to the injuries inflicted by our prejudices, accuse these people of an inherent moral inferiority.

The rash judgment forbidden by the eighth commandment forbids as even more serious rash judgment which consigns millions of our neighbors to poverty and squalor. The capital sin of pride includes as well that false race pride which commits whole segments of our population to a role of inferiority. And the capital sin of envy has for its opposite virtue, brotherly love, which includes the love of all mankind, irrespective of race.

The sinfulness of prejudice and discrimination is predicated upon the actual truth of the equality of mankind. Many of us accept this equality in theory but there is a reluctance to accede to it in fact. This equal-



ity must become crystal clear to our students through the various courses we teach.

Bible Emphasis

The course which especially emphasizes such equality is our Christian Doctrine. Here we learn in the very first page of Holy Scripture with beautiful simplicity how God as a culmination to his created work made man to his own image and likeness, endowing him with supernatural gifts and privileges and destining him to eternal and ineffable happiness. All mankind, therefore, are identical in origin, dignity and destiny.

The Old Testament, and the words of Our Saviour in the New Testament attest again and again to the brotherhood of all men, under the fatherhood of God. Consider, if you will, Our Lord's prayer (John 17-21);

"Yet not for these only do I pray but for those also who through their word are to

believe in Me, that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me."

Thus Our Lord tells us of the Mystical Body of Christ wherein all men are one in Christ so that as St. Paul says, "There is neither Jew nor Greek;

there is neither slave nor freeman; there is neither male nor female" (and certainly neither black nor white). "For you are all one in Christ Jesus" (Gal. 3-28).

Again and again St. Paul attests to the oneness of the human race.

Encyclicals Reaffirm

We have too, the encyclicals. In *Rerum Ecclesiae* (on the foreign missions), Pope Pius XI says, concerning a native clergy;

"He errs grievously who considers such natives as of an inferior race and obtuse intelligence. For long experience has shown that the peoples who inhabit the remote regions of the east and of the south frequently are not inferior to us."

Consider, if you will, a quotation from the *Summi Pontificatus*, encyclical letter on human unity of Pope Pius XII:

"that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

How beautifully our Christian doctrine teaches us the equality of mankind.

Declaration of Independence

This equality is clearly evidenced again when the bell rings for our class in civics, for again on the very first page we find our Declaration of Independence.

"We hold these truths to be self-evident that all men are created equal, that they are endowed, by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men..."

To digress for a minute, I would like to point out that this is the basis for our Law Against Discrimination, for this law merely secures the right to earn a living, which is basic to the right of life, liberty and the pursuit of happiness. The Declaration of Independence is so perfectly in accord with Catholic teaching that many students believe that Thomas Jefferson drew his principles from the works of St. Bellarmine, a Jesuit and cardinal of the fifteenth century, and no statement has ever attested to the equality of mankind with such simplicity and grandeur as that of our Declaration of Independence. The equality of mankind should, therefore, leave our entire course in civics.

Now our class assembles for

History. Here we gravely sin by omission as we neglect entirely the history of the Negro people, the contributions which they made to mankind and we leave with our students the false beliefs that our Negro brothers are uncivilized, savage, primitive. Let us turn back the pages of history and see what the Negro people were like previous to that institution of commercialized slavery which in the fifteenth century decimated their home land and stagnated their culture. Previous to that time, travelers



in Africa give us a clear perspective of life in that continent.

Civilized Africa

They tell us of fields that were beautifully attended and of the high status of agriculture pursued by the native tribes. They tell us of the excellent cattle and fowl which the natives possessed there and students are of the opinion that the taming of cattle was first achieved by the Negro people. They also tell of industrial pursuits of the people of Africa, how the smelting of the iron and forging of it unto useful purposes was highly developed and the results comparable with the finest Swedish iron, and this knowledge which is basis to all of our industrial life is a contribution of Negro people. They also tell us of the smelting of copper and tin which was carried on there, the manufacture of wire and glass along with the mining of gold and silver.

Many of these products were exported from Africa to India, Java and other parts of the world in the twelfth century. Cotton was grown by the tribes of Africa and woven and dyed and exported to many parts of the world before England became the center for manufacturing of cotton goods.

Travelers of those days report that a territory called Great Bassam was the fatherland of smiths, and of the beauty of the works of art which were produced there. We are also told that in Baluba there was a nation of thinkers, and archaeologists tell us of the University of Timbuctoo which a thousand years ago was considered one of the centers of learning in the world and to which many students from the rest of the world came for study.

Negro Art

Benim was an art center in Africa, and we find there sculpture, painting and exqui-

site carving of ivory inlaid with ebony, and the Africans had the knowledge of hollow casting and used terra cotta in their work. The Yoruba Temple takes its place in the fine architecture of the world.

The system of common law was well conceived throughout Africa. Governments were well organized as were the tribunals of justice.

The Bantu and many other languages of Africa had the almost perfect clarity of the Italian language and they were beautiful in harmony and euphonic sound. The art of writing was developed in several of their languages.

When it comes to the personality of the Negro people, we can turn to Livingston who knew the people well and greatly admired the true African dignity and courtesy. If in our course of history we taught this background of the Negro people and then showed what havoc commercialized slavery wrought upon their civilization, our students would have an altogether different perspective than they do now.

Brotherhood

We now open our books of physiology. Here we study the human body. The nerves, muscles, blood, bones and organs. We put them under the most powerful microscope and we find to an infinitesimal degree the perfect equality of mankind irrespective of race, which proves beyond question the common brotherhood of all men. We find that such characteristics as color of the skin are due only to the ability of the human body to adapt itself to the various climates.

In sociology, we again attest to the equality of mankind for here we show how the differences in economic levels are not due to inherent or innate differences in intelligence, but due to the opportunities afforded various groups. We can show what this meant to the Irish, when they first came in large numbers to our country and found signs throughout our cities "No Irish Need Apply," when a neighborhood would rather have a Negro family move in than an Irish family; to the Italians when they came to our shores before they were assimilated in the life of our country. We can show how the Jewish people suffered through the centuries because of a difference of their religion. We can show the far more pernicious travail of the Negroes because of a difference in the color of their skin.

Welcome Negro Children

In these classes, Reverend fathers and sisters, the equality of mankind should become crystal clear, but more effective than all of this teaching together is the example which we give. We must be scrupulously careful in seeing that no words or deeds on our part give lie to what we teach. There must be not the slightest hesitancy in welcoming Negro children in our classes in exactly the same way that we welcome others and with the Negro boys and girls now graduating from our high

(Continued on page 6)

Interracial Pointers for 1947

- I. **Gather your powers**—Bring out the more interested workers as a nucleus of the Club on Interracial Relations—or spur it on to fresh enthusiasm if it already exists.
- II. **Discuss—better still—go out and investigate such local situations as these in the light of interracial justice:**
 1. Opportunities for Negroes in your area in white collar jobs.
 2. Comparative cost of products in stores in a Negro district and in stores elsewhere.
 3. Provision for adequate education—if separate—courses, buildings, teachers' salaries, heating improvements, lunches, etc.
 4. Recreational facilities—parks, playgrounds, swimming pools, theatres—in segregated sections as compared with facilities in other districts.
 5. Instances of segregation and mistreatment reported in newspapers.
 6. Need for more helpers in missionary or social work among our local Negroes.
 7. Discrimination in law enforcement and protection.
 8. Avoidance of RACE FRICTION and danger of riot.
 9. Error of calling this problem of social justice INSOLUBLE.
 10. Survey of the Negro Press. First copies of EBONY, a new picture magazine will prove interesting.
 11. Color line in sports in your community or school.
 12. Need of interracial committees in your community, your church, your school.

III. A FEW GUIDING PRINCIPLES TO LIVE BY IN 1947 AND ALWAYS.

1. Be a good neighbor by knowing people, by learning to respect them for the men and women they are.
2. Make friends with individuals of other races and religions. Seek out among Negroes individuals with whom you have common interests and become good friends with them. Visit their homes, invite them to yours, and go places with them. You will enjoy many pleasant experiences in this way.
3. Refuse to spread lies and rumors about people of different race or religion or about whole groups. Influence your friends and see that they do not do these things.
4. Refuse to use offensive or derogatory names or terms about Negroes or any other group. Stop telling "racial" jokes that might hurt and are belittling. Influence your friends not to do these things.
5. Judge every man and woman as an individual and not as a group or race or religion. Judge a man by his own record; by his character; by his abilities.
6. Work for a square deal in jobs, votes, houses and schools for everybody. Judge a job seeker or student by one standard only: Is he qualified to fill the job or to enter school.
7. Write to newspapers congratulating them on a fair or courageous stand.
8. Write to newspapers expressing your disapproval of practices of discrimination.
9. Work in your school and your community to bring about practices of fair treatment for all.
10. Use your vote intelligently. Vote for such laws as: The FEPC; Federal Anti-Lynch laws; Repeal of Poll Taxes. Vote against discrimination in industry, in unions, in education, and in housing.
11. Speak out clearly and publicly against segregation—EVERYWHERE: jobs, schools, housing, restaurants, sports, and the like. More and more Christians must protest segregation in their churches and institutions. God's House is God's House—and not headquarters for white supremacy.
12. If you are a university student you could work for the establishment of a student forum—or better, a speakers' bureau, which will provide student speakers to go out to schools and organizations and plead the cause of interracial justice.
13. SPEND A LITTLE TIME THINKING: Thinking how it must feel to be refused service in public eating places, refused admission to public places of amusement, given certain places to sit in conveyances, refused admission to the extra-curricular activities of your school, treated as if you were subordinate and given a subordinate place in the world and must know how to keep it. Think what it must mean to be refused a job because of your color only. Think what it must mean to be segregated in schools, public places, housing, and in the armed forces.

BECOME INFORMED—Learn real facts. Substitute real facts for distortions, lies, and half truths.

READ A FEW BOOKS NOW:

1. C. S. Johnson, *A Preface to Racial Understanding*.
2. E. Franklin Frazier, *The Negro Family in the United States*.
3. Father John LaFarge, S. J., *The Race Question and the Negro*.
4. Margaret Halsey, *Color Blind*.
5. Elizabeth L. Adams, *Dark Symphony*.
6. T. Gillard, S.S.J., *Colored Catholics in the U. S.*
7. Richard Wright, *Black Boy*.
8. E. G. Robeson, *African Journey*.
9. Rackham Holt, *Biography of George Washington Carver*.

Harlem Volunteers

Melita Rodeck Pollach—Does the name sound familiar? Well it certainly should to all readers of the F. H. news and lovers of good art. When Melita first appeared on the F. H. scene four years ago, being a very modest young lady she did not at first inform us of her artistic ability but set about the task of winning over the Cubs or F. H. babies by her very lovely personality. Needless to say she did an excellent job of capturing the hearts of the little ones. True talent cannot long be hidden however and as soon as it was discovered that Melita did really wonderful things with drawing tools she was invited to become staff artist. We are proud to claim Melita among the volunteers of F. H.

At the April meeting of our volunteers we had the great pleasure of hearing from Father Edward Dugan. Father has long been known to F. H. and to its members so it was an added pleasure having him preside at our meeting. We had an excellent talk on Poverty of Spirit and after it was over a lively discussion ensued. I know that we all learned much and came away with a stronger desire to invoke Poverty of Spirit through practice. Volunteers and potential volunteers please note: The best way to attain to Heaven is by working at it. Working for F. H. means putting Poverty of Spirit into practice. Remember what Christ said: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Come around, folks.

Jim Frankowski, one of our teen age councillors informs us that his table tennis team which he organized about two months ago is now just about ready to take all comers. Up

to now they have been having inter-club tournaments but Jim says he is looking now for some real outside competition. Next time this paper goes to press we may have some real concrete progress to report.

The Mother's club gave a tea and entertainment on the 27th of April. The volunteers wanted to have some part in the program in order to show the ladies how much we appreciate all the wonderful things they do for us throughout the year. So-o-o we became part of the props. A short skit entitled "Oops So Sorry" produced and directed entirely under volunteer auspices (we don't want anyone else to have to take the blame for it) was staged. It starred Jim Frankowski and Vincent Sackett as the two sharp characters who wandered into F. H. by mistake. The mistake, they were looking for Friendship House not Friend-ship House. A couple of vocal solos and an accordion solo wound up our part of the program. The mother's group worked with a will at making things pleasant and gave out with some super entertainment of their own. Needless to say the tea was a huge success as is every function presided over by our F. H. Mothers.

We understand that our little gal who ran St. Josephs farm with such tact and charm last year is ill. Listen Monica, some of us volunteers are planning on taking that trip from N. Y. to Wisconsin again this year for the summer school sessions and we most certainly want you to be buzzing around ye olde farm house. We are praying hard and besieging the Holy Ghost and Blessed Martin with petitions for your quick recovery.

If This Be Treason

(Continued from page 1)

into town looking for trouble with the members of a Colored Ammunition Company stationed nearby, and they found it. For the next few days things went from bad to worse until new orders transferred the Colored company to another village. The lessons of that hospital on Tinian, and so many others, had not been well learned it seems. Life was not so pleasant then.

Do you perhaps begin to see why I wonder if much of what we are taught so well here at school, of justice in our dealings with all men, is being so well learned that it will always govern our conduct? Under the guidance of wise men, here in our own little part of it, we have made a start toward realizing something of that "bright, new world" that was supposed to come out of the chaos of war.

The same wise guidance could also insure that we should not fall into the error of having two conceptions of justice and charity toward our fellow men, a Christian standard governing our actions on a Catholic campus, and a "worldly" one, our actions at home. Then one could be far more confident that we will always be faithful to the training and ideals we are given here in college.

WHAT COULD BE DONE? One thing might be to slant much of the regular instruction in courses toward practical applications of Catholic principles. A lecture in Business Law might, for example, look at Restrictive Covenants and show a Catholic's obligations and opportunities to meet such an issue fairly and honestly. All subjects could find many small ways to illustrate that as Catholic lawyers, doctors, accountants, office workers, mechanics or whatever we may be some day, we cannot divorce theory from practice, we must live by the truths we have been taught, and in which we profess belief.

Another means might be the presentation of special lectures by peculiarly qualified persons about Catholic views on such questions as interracial problems, labor and the like. In such ways much could be done to prepare the undergraduate so that he may grow strong enough to withstand the pressure of prejudice and injustice no matter where or how he meets it, to change the world rather than be changed by it.

One could then sing "always faithful, Alma Mater" with so much more hope for the future. If that be treason, Mr. Chairman, you may call your meeting, and make the most of it.



Last Night I Was

(Continued from page 1)

what except equality for all, does this mean? Equality for the Negro... Freedom for the Negro... that freedom which the white man knows... that freedom whereby he can live where he wishes, worship where he wishes, educate himself and his children as he desires, amuse and recreate himself where he wants. He is a man. We want to see his dignity as a man respected, regardless of the color of his skin.

F. H. is a way of life for those of us who have joined the Staff. We live a community life, yet we take no vows. We remain lay people. We receive no salary. We depend on the generosity of God which comes to us through the charity of the members of His Mystical Body, our benefactors. We live with colored families. We work in the colored neighborhoods in New York and Chicago.

"But why?" inquired one of the gentlemen. "Why is not Friendship House in the white area? After all, it is the white man's problem."

HOW RIGHT he was. We agreed. It is OUR problem. We do not know the Negro as he knows us. He knows what freedom we have. He knows how we live. He has worked in our homes. He has worked for us in every field of lesser position. But, do we know the Negro?

That's why we're located in the colored area. So we can be with him at work and at play. We can live with him, dine with him and really get to know him as he knows us. That's what Friendship House does... furnishes a place where all can meet on an equal social basis. We told them that, for many of our

FRIENDSHIP HOUSE-SUMMER CATHOLIC INTERRACIAL

The First CATHOLIC Summer Session Interracial Question

Write for Information About the 1947

JAMES QUINLIN, D.

C/o Friendship House

MARATHON CITY, WISCONSIN



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visitors, friends, high school and college students, it is the opportunity to disprove their previous erroneous notions about the Negro

For many, it is the first living proof of how both races can live and work together happily... for F. H. hums with love and friendship.

BUT WE couldn't answer all their questions, especially the oft repeated one: "If Christians believe in the brotherhood of all men... The Mystical Body of Christ... how can they treat fellow human beings this way?"

We felt frustrated... in that at least we two and the whole of F. H. and its friends and supporters were on their side... but they looked unconvinced... and I couldn't help but seeing through their eyes the millions of white Americans still deeply prejudiced... I couldn't help thinking of my own home town and its restrictions of Negroes.

It was late in the night when we boarded the train for Chicago's South Side. Our hearts were heavy. For those few hours, we had been Negroes and we realized in our own flesh, a little bit, what a Negro is up against because of prejudice.

I could not sleep. My thoughts ran wildly. Suppose God chose this night to give me a colored skin? I COULD NEVER GO HOME AGAIN... to my home town. I would be arrested if I stayed overnight. Such seems to be the Ordinance of the city... or is it just a time honored custom that should be scrapped? How about it, you towns and cities I know? How about stepping into the shoes of a Negro, just for an evening, and see how it feels?

Lorraine Schneider,
Chicago Staff Worker

HOUSE-SUMMER SCHOOL FOR INTER-RACIAL TECHNIQUES

C Summer Sessions Dealing With the
Inter-racial Question

Information About the 1947 Sessions to

MES QUINLIN, Dean

C/o Friendship House

ATHON CITY, WISCONSIN

The Staff Reporter

"Meet Friendship House... meet the world!" And what a friendly world! From His Excellency, Bishop Denets, C.S.S.R. of Belgium on his way to his See at Roseau in Dominica, B. W. I., all the way down to Venus Cornish, aged 4 of Harlem, 135th street, who manages to smile at most visitors to FH and captures them entirely before they leave... Yes, the past month saw quite a bit of "the world" on the stoop of Friendship House. (And when I tell you about our "religious" visitors, I am sure they will protest at being called "the world"—but to us, in Harlem, they represent PEOPLE who come from OUTSIDE to get a look at the INSIDE!)

To anyone connected with the business end of anything, files are always important. In our case, the names of our friends are entered on cards. Then one day the door opens and a pleasant voiced priest says as he extends his hand: "I am Father Russell of Seton Hall College and these are some of my students..." And lo—our file cards have come to life! They are now PEOPLE—not merely bits of white or yellow paste-board... And so it happened with Father Rice of San Diego, of Father Ivanko studying in Washington... As well as groups of Christian Brothers, Xaverian Brothers, Brothers of the Sacred Heart and Marxist Brothers of New York, Brooklyn, Barrytown, Long Island—Sisters of St. Joseph, of St. Dominic, of Notre Dame from New York, Dayton, Cincinnati, Chestnut Hill (Pa.)—and Seminarians from various Societies: Jesuit, Josephite, Maryknoll as well as Diocesan students from Washington, D. C., Woodstock, Maryknoll, Huntington, Brighton—with a college student from Georgetown and Adrian, Michigan to

complete the "world" picture. A "small world," truly—but these friends, in turn, touch others in other cities—and we face the fact that we are really ONE WORLD since we are all members of ONE BODY—the Mystical Body of Christ. Two months ago we had visitors from Brazil—last month from Belgium—next month, who knows, perhaps China?

Our Monday nights have been full of zest and fruitful thought. Father Gardiner, S.J. of "America" gave us the yardstick for measuring a good book (What is it?—Why, weren't you there?...) Mr. Colden Brown gave us short pages—thumb-nail sketches, as it were—of glorious Negro history. (His remarks would make a good pamphlet—Mr. Brown, please note!)... Father Kelley emphatically told us that trade-unions WERE CATHOLIC... and at this writing, we are looking forward to Mr. Willock telling us about the apostolate of that breezy and THOROUGHLY CATHOLIC monthly "Integrity."

There was the evening of our Outer Circle at Sheed & Ward's when the woman who sat beside Flewey applauded enthusiastically when Mr. Sheed, sitting cross-legged on the table in front, wittily cut the Gordian knots of religious argument he had helped to entangle... As Mabel started to invite some newcomers to FH, someone said to her: "That blonde over there, isn't that Clare Booth Luce?"—It was.

Dr. Dietrich von Hildebrand continues his monthly talks on "Transformation into Christ"—besides favoring us with a forum on the Liturgy of Holy Week. If ever you visit us on Tuesday, 5 p. m. you are welcome to draw this spiritual refreshment with us.

An Experiment at St. John's

(Continued from page 1)

blood" (said Pope Pius XII). Rev. Dunne clinches his clear-cut argument by demanding, "If Jim Crow is not the natural offspring of pride of race and blood, whose offspring is it?"

THE STORY of Herb and Al cannot be recorded as a Negro "first," for there had been other Negroes at St. John's, as well as many other Negroes attending other Catholic colleges throughout the country. Their story's significance, however, lies in the fact that since 1938, innumerable stories and examples parallel to it have been cited which prove conclusively that racial superiority can be maintained only by manufactured social contrivances and imposing hurdles of ignorance and hate. Their story is proof that prejudice will of necessity die once knowledge supplants ignorance, and that signs saying, "No Negroes Allowed" or "For Caucasians Only" are but artificial devices whose functions are to create illusions of an inferiority that does not really exist.

Herbert McKnight and Allan Archibald were guinea pigs in an inter-racial experiment. In 1938, they were, like

thousands of other young Catholic and non-Catholic Negroes, capable of passing the intellectual, geographical, and financial tests for college admission; their only drawback was the fact that they were Negroes.

In 1938, St. John's University, unlike many other Catholic colleges and universities throughout the country that taught and preached the brotherhood of man under the Fatherhood of God, yet practiced its opposite either deliberately or inadvertently, did not ignore Christ's admonition: "Whatsoever you do to one of these My least brethren you do unto Me." Herb and Al's four years of education saw racial ignorance and misgivings removed by common sense and mutual understanding.

The four year union of Negroes at a truly Catholic institution was warmed by the eternal fire of Divine Love. The doctrines of the Mystical Body were practically applied without compromise.

Herb and Al graduated in 1942, amply equipped to begin their lives as educated Catholics.

The experiment worked. How could it fail?

Reprinted from "St. John's Quarterly."

I Am Twenty Years Old

By ERICA KLEMENS

Former New York Volunteer

I AM TWENTY YEARS OLD.

Before me lies my life—
Before me lies the future of the world,
That complicated world,
That dark, threatening future
Which we label: post-war.
But post-war is not the same as peace.
There are many problems in between.
Mine is the duty to solve them
But yours is the guilt.
The generations before me:
I openly address you,
I openly accuse you.
I accuse you of having thrown overboard
One by one,
Wilfully,
Diabolically,
All that I need for the journey of life:
All the essentials
Like a sense of values,
A sense of right and wrong,
A sense of the supernatural,
And freedom which comes from the recognition of
the Everlasting Law.
And taught me that once upon a time
Accidentally
The world began to spin
And now spins on and on
With none to care.
You taught me to sneer at everything beyond my
touch
And nothing makes sense to me.
I see everything by desolate halves.
You gave me license
And barred me from happiness.
And you told me tales
Of the strong gods of the North,
And the mystic saints of the East,
And the wise thinkers of Greece
And also—amongst them—casually
Of a Jew
Who was crucified.
And I know not where to go
For you did not show me the Way
And what is really a Voice within
You told me was a tinkling before my ears.
Not that all of you were bad men—
By no means,
Most of you were fairly good
And led fairly decent lives.
That is because in spite of yourselves
You were made
In the image and likeness of God.
And centuries of Christianity
Rolled in your blood.
And when a man—or a group of men
Went to the logical limit of your teachings,
Translated them into flesh and blood,
And killed, betrayed, and lied
(Why not? Man is only a peculiar arrangement of
protoplasm...)
Then you were most righteously upset.
To the realization of your theories
You strongly object
And fight it.
But I do the fighting
To save you, myself, and those after me
From the consequences of your mistakes.
And believe me—I have learned your lesson.

I am twenty years old.
Before me lies a task
Unequaled at any time.
Unprecedented,
Unique,
A task of apostolic splendor:
To bring the Christ that you again despised
Still scourged and once more crucified
Back to the world.

And although I accuse you
I am radiantly grateful for that.

Education For Tolerance

(Continued from page 3)

schools and colleges there will be vocations to our teaching communities. These must be nurtured and welcomed exactly the same as other vocations. Nothing can more effectively teach the equality of mankind than if during the school life of a boy or girl there was only one class taught by a qualified Negro sister.

Our society falsely places the Negro on the lowest strata. There are other layers. The Jewish people, the Italians, Syrians, and perhaps on the top level, we now find the Irish. If a boy or girl sees that a Negro sister is the equal of the one on the upper level, it proves by a geometrical theorem the equality of all between.

Jagged Wounds

During the course of my work, I have talked to colored Catholic parents whose children have been barred from our schools, and the jagged wounds in their hearts have been laid bare before me, wounds that have been inflicted by the daggers of our prejudice. Here is a young colored girl, a brilliant scholar, for whom her cultured parents had the highest aspirations—the first Negro to graduate from one of our diocesan high schools. She applied for admission to a Catholic college. She was given every indication of acceptance until she called personally. They could not accept Negroes. Disillusioned and wounded, she applied to another Catholic college. Here she was told that they would accept her if she would register as Spanish. This she could not do. She said that she could not be a party to such hypocrisy.

She went to a Non-Catholic college and her faith, withered by our prejudice, blighted by our racist heresy, died. When we look on the cross and see the price which Our Lord paid to bring that precious gift of faith to her, our guilt can only stagger our consciences with its frightfulness. What hypocrisy it would be for these Catholic colleges to teach the Catholic principles of our common origin, dignity and destiny of mankind.

You might say that this is an isolated case. The brother in charge of a Catholic high school made the statement the other day that he had to deny admission to nearly 50 colored boys during the past 10 or 12 years. This is the practice of so many Catholic high schools and colleges. Need we wonder why our Catholic faith appears like a stunted plant among the twelve million colored people in our midst?

Here is a young colored girl who in 1935 was converted to the Catholic faith. She became a trained and registered nurse. She was very devout in her new faith and became interested in joining a religious nursing society. She read a handbook on religious vocations and applied to at least fifteen nursing societies. Thirteen of them responded in a way that gave no room for doubt. She could not be considered because of her color. Thank God that her faith was

strong enough to stand the onslaughts of our prejudice.

Holy Father Warns

Here is a warning of our present Holy Father, the pope, in his encyclical, *Summi Pontificatus*, against practices of this kind:

"Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail."

There is no need for us to be fearful when we are guided by our Catholic principles. When Manhattanville College in 1938, under the wise guidance of Mother Dammann, first enrolled colored girls, they surmounted all difficulties. Mother Dammann exercised the virtue of prudence in properly laying the ground for this step. But she did not consider that the virtue of prudence gave her a license to violate the law of God by barring Negro girls from a Catholic education.

Last year when Bishop Griffin of Trenton sent Father Thomas Jones, a Negro, as assistant pastor of St. Thomas' Church at Old Bridge, N. J., Father Jones was completely accepted by the all white congregation. If there was any prejudice when he arrived, it soon faded away as a colored man, a priest of God ministered unto them. When his Negro mother comes from Albany to visit him, members of the congregation vie with one another to have her as their guest.

This year, another Negro priest was appointed by Bishop Griffin to another all-white congregation, Corpus Christi parish, South River, New Jersey.

Monsignor James F. Kelley of Seton Hall College of South Orange, N. J., had the courage this fall to appoint a Negro, Dr. Francis M. Hammond, as head of the Department of Philosophy, and with Negro students being accepted there, we know that boys will not graduate from that college with prejudices against the Negro.

This fall St. Joseph's College for Women in Brooklyn appointed as an instructor on their staff Miss Francis Douglas. They too, have accepted Negro students, and the girls who graduate from St. Joseph's will not harbor prejudices against the Negro.

Why Be Fearful?

When these steps are taken, at times, there will be perhaps little tea pot tempests emanating from the deep-seated prejudices of a few people, but should we, because of them, be hesitant to walk in the light of our Catholic principles and in the way Our Lord has shown us? Let us be mindful of the reproach of Our Lord to his apostles on the Sea of Galilee. "Why be fearful, O ye of little faith?"

Now may we turn to the class on economics. Having demonstrated so clearly, by teaching and example, the equality of mankind and the sinfulness of prejudice and discrimination, we can show here the benefits which would accrue if that equality be-

RESTAURKA



comes a living, vibrant reality in our economic life. Our economic progress is dependent upon the contributions made by all the people. Should we bar any one group from making the contributions of which they are capable, the whole economic body suffers. Listen to Eric Johnston:

"The withholding of jobs and business opportunities from some people does not make more jobs and business opportunities for others. Such a policy merely tends to drag down the whole economic level. You can't sell an electric refrigerator to a family that can't afford electricity. Perpetuating poverty for some merely guarantees stagnation for all. True economic progress demands that the whole nation move forward at the same time. It demands that all artificial barriers erected by ignorance and intolerance be removed. To put it in the simplest terms we are all in business together. Intolerance is a species of boycott and any business or job boycott is a cancer in the economic body of the nation. I repeat, intolerance is destructive; prejudice produces no wealth; discrimination is a fool's economy."

Consider, if you will, this one case. It involved a young colored boy who had just graduated from one of our high schools. He was a good scholar and also a good athlete. He played on the various track and basketball teams at his school. Here the boys all accepted him for what he was. After graduation this young colored boy, together with five of his white schoolmates, went to look for a job. They found just what they wanted, — positions as junior clerks—in a large company requiring high school diplomas. The baccalaureate sermon extolling the principles of equal opportunity in our country was still ringing in their ears! The five white boys were accepted; the one colored boy was rejected; the advertisement continued to appear in the paper. The pity of it was, ladies and gentlemen, that this colored boy had just lost his father in the Pacific. And I can tell you that the five white boys were bitterly resentful of the injustice done to their colored classmate.

Prudence Or Timidity

"All too often Catholics have failed to make clear their position on vital issues, and they have refrained frequently from participating in community activities dedicated to the improvement of social conditions. . . . We might as well face the fact that the attempt to wall ourselves in as a protective device will not operate successfully in the modern world. Catholics must be trained for dealing with the world and its problems, not shielded from them." . . . "It is important that religious principles be applied to basic social problems wherever they are found. Unfortunately, many who acquiesce to the principle of justice for all treat some categories as abstractions of the metaphysical order, to which lip service only is required. The failure of Catholics to implement their beliefs, for example in racial justice, leads many to the conclusion that the principles involved are vague and uncertain. This in turn breeds suspicion and distrust."

Such isolation from reality is not universal by any means, but it happens too often, and possibly that is why the Catholic Church has been referred to as "a great conservative force," which to a certain extent is a gratuitous insult. The social doctrines of the Catholic Church have dynamic implications, but inertia and timidity mistakenly called prudence all too often prevent their use in dealing with practical social problems. This condition has been confusing to the true liberals of all faiths, and it is important that people be made to realize that "the great conservative force" has a living, constructive social doctrine which can act as a leaven in a difficult, dangerous world." — Mr. Frank T. Flynn of the University of Notre Dame at convention of American Catholic Sociological.

Communists Accept All

Suppose you or I were this colored boy. Would we not feel cynical with regard to the principles of our country? Would we not be attracted to the doctrines of Communism which profess to accept all as equals? Perhaps in frustration we might even fall into delinquency and crime.

Your class in economics should have a clear understanding of the harm which is done to the economy of our country when injustices of this kind are allowed to persist, and of the obligation of government to take proper measures to correct these injustices. Pope Leo XIII in his encyclical on the condition of labor says:

"Whenever the general interest of any particular class suffers, or is threatened with harm, which can in no other way be met or prevented the public authority must step in and deal with it." (RERUM NOVARUM)

To correct these conditions, employers are asked only to hire, upgrade and retain in employment the best man for the job and not to judge the qualifications of applicants by their race, creed, color or national origin. Let your students answer the question whether that is too much to ask to rectify such a condition.

In closing, I would like to remind you of the words of Our Lord:

"As long as you did it to one of these My least brethren, you did it to Me."

Justice Before Charity

It is not hard to think of who among us is the least of Christ's brethren to receive justice. All others came to our land to find their freedom. The Negro people came to lose theirs as dejected, degraded slaves, thought at one time as without a soul in an effort for self-justification. When they were freed from the bonds of slavery, they were shackled to the chains of prejudice and discrimination.

How many times have we stood by the wayside and Our Lord has passed with His cross in the person of our Negro brethren, worn, haggard

and tired with a heart aching for a little sympathy or a little kindness, and we have stood indifferently by and we have shown Him none. But if we are inspired by our devotion to Christ to be charitable to our colored brethren, let us not forget that justice comes before charity, that we can not deny him the opportunity to work, to live in decent homes, the spiritual benefits that flow from a Catholic education, and then offer him charity in their place. First, we must accept him in all ways as endowed with the full and equal dignity of our human nature. We must give him what he has a God-given right to and then and only then can we offer him charity if he still be in need.

Catholics of Tomorrow

Let us remember that the Catholic business man of tomorrow is in your hands today, and in teaching him the Catholic attitude toward his Negro brother, you are affording the Negro of tomorrow the right to work. The Catholic employee of tomorrow is in your hands today, and if he learns from you the Catholic attitude toward his Negro brother, he will not refuse to work by his side. The Catholic parents of tomorrow are in your hands today, and if they learn the Catholic attitude toward the Negro they will not hesitate to send their children to Catholic schools where Negroes are accepted or to hear Mass and receive the sacraments by their side. And indeed, the priest, the sister, the brother of tomorrow is in your hands today and if they learn from you now the Catholic attitude toward the Negro they will not hesitate to work by his side in the vineyard of Christ.

In doing this, through the children in your care today, you will be according justice, kindness—charity—and yes, the gift of our Catholic faith to the Negro of tomorrow. And remember, "As long as you did it to one of these my least brethren, you did it to me."

First published, in briefer form, in the Catholic Educational Review, February, 1947.

Dear White Girl

This Is the Fifth Letter of a Series

By ANN HARRIGAN

Were Adam and Eve white?
What color is Negro blood?
Do Negroes have a characteristic odor?

These three questions might start off this letter on a subject I think is about due, seeing that we've talked about segregation, intermarriage, and the like... the subject, namely, of the Doctrine of the Mystical Body of Christ.

You see, don't you, the connection between these first three questions and the Mystical Body of Christ? No? Well, *all men are one*; there is one human race, which even in the natural, visible order shows how all men are intimately bound to one another. Every man's body has the same physical origin in Adam and Eve. Hence the term "race" does not in a strict scientific sense indicate a basic difference between peoples. Nor is it "scientifically reasonable to assume that Adam represented any one of these major groups or races of the human species, because these main branches of the human family are all descended from and variations of the primal human stock."—(Racial Myths, by Sister M. Ellen.)

Is Negro blood different from white blood? Of course not! All blood falls into the four main divisions—most of us laymen who didn't know before discovered when we went to the Red Cross during the war to offer ours for the cause—"Human blood, whether it be that of a Chinaman, a Nordic, and East Indian, a Negro, or any of the other various peoples, is classed as some one of the four well known transfusion types, irrespective of the color of the skin or any of the surface traits..." (ibid.) So that the vicious system of the Red Cross in classifying blood according to White and Negro is shown to be catering, not to the interests of humanity or the truth of science, but to the illogical, unjust whims of a society patterned on segregation. There are no distinct racial differences in human blood.

Do Negroes Have a Characteristic Odor?

The chief cause of body odor is obviously the accumulation of perspiration on the body's surface and in clothing next to the skin. If a man needs a bath the accumulated dirt and perspiration will cause a body odor or as Margaret Halsey puts it, "A sweat gland is a sweat gland," no matter what the color skin of the man who needs a bath. It should not be forgotten that bathing facilities for the average Negro city dweller cooped up in his unsanitary overcrowded kitchenettes is definitely more difficult. Again Sr. Mary Ellen in RACIAL MYTHS says, "it is plain that the normal Negro is naturally endowed with a superior pigmentary and perspiratory organism, that is, skin perfectations which enable him to cope successfully with climates which are excessively hot."

The source of all the wooly

thinking about the Race question does not exist in any basic inequalities among the races, but in a concept rooted in our American society—the false concept that the Negro is inferior. Yet Franz Boas, eminent anthropologist has said, "If we were to select the most intelligent, imaginative, energetic and most emotionally stable third of mankind all races would be represented."

But...and this is a BIG BUT...all men have a greater common destiny than their unity here on earth, great though this is. The destiny I mean of seeing OUR FATHER AS HE IS, to know him and love him and all of his creatures for ever in perfect happiness. The most sublime brotherhood of men there is the brotherhood of men in Christ for it intensifies what must be the personal concern we should have for one another. For if we can't be indifferent to a blood brother, how much more does it apply to brothers in the Mystical Body. "All men without exception are redeemed by the blood of Christ." (Cantwell: Race Relations as Seen by a Catholic) which means, to bring it down to cases, how much more responsible will we be for working to relieve and change the conditions of the poorly housed, ridiculed and segregated Negro in Chicago or elsewhere...and PRECISELY BECAUSE WE ARE ALL BROTHERS IN CHRIST!

The great theologian of the Mystical Body is St. Paul. It was to him that the startling words of Our Lord were said, "Saul, Saul, why do you persecute ME?" Note carefully that Our Lord did not say "Why do you persecute Christians...or My Church, but...ME?" Theologians tell us that in the sublimely simple, all embracing, yet intimate love of God, we are given the privilege of sharing with God His own life, and with Him the life of all men, because of His Son...which boils down to WHAT I DO TO OTHERS I DO TO CHRIST. AN INJURY TO ONE PERSON IS AN INJURY TO ALL.

What would be a practical example of putting the Mystical Body of Christ in action? The Catholic lady who had her baby in the hospital was surprised to find a Negro lady about to deliver her baby in a bed in the corridor. The white lady ran her eye over the vacant space in the three-bed ward which she occupied and wondered out loud to the sister on the floor why that lady in the hall couldn't be brought into the room. Despite some protests this was arranged and everybody was happy! This is the kind of Catholic Action needed today.

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I maintain that we are going to have more wars and worse wars unless we in the United States come to our senses in the matter of living our ideals of racial equality. The attitude of white Americans generally to Negroes and other minorities is keeping this part of the world in a turmoil. The turmoil will increase unless we face the fact that there are injustices among us and that HERE is the core of all the social unrest we experience. After all, when 13,000,000 human beings are denied their rights, God-given, and natural to the very structure of society, there is bound to result great trouble to the whole human race.

Rights like the right to life, to work, to a living family wage, to economic freedom, and to decent housing cannot be flouted without grave results and yet these rights are violated every minute of the day. Brother wars against brother in the Mystical Body—the Shame and Scandal of it! Negroes can't get the jobs they have been educated to. Negro mothers and fathers are refused decent housing and are forced into ghettos thus adding a horrible insupportable burden to an already burdened race...in this day and year of Our Lord, 1947, in Christian America, in this high point of Christian civilization! Ghettos are found in every city and town and village of our nation! It is this that makes me blush for shame every time a well meaning white person says, "Well, I believe in giving equality to the Negro, but not

until he arrives at our level of culture!" What nonsense! The very root and base of Christian culture—without which we don't have Christian culture—is recognizing that all men are our brothers and living side by side in harmony with them. What offenses against the Mystical Body in addition are not committed by those who stir up racial hatred and do what is in their power to deny Negroes a Catholic education, admittance to Catholic hospitals and welfare institutions, who sign restrictive covenants, and block their religious vocations!

When we die God isn't going to ask us if we were afraid while we were on earth that our sister or brother would marry a Negro. But He is going to say, "What you did to these, my brethren you did unto ME." (Note that ME.) What you did in that school, that neighborhood, that seminary, that hospital, that parish, that job...these will be the most important questions of our lives, the answers to which will turn the balance for our eternal happiness...or destruction.

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What do you think?

Faithfully yours.

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Education For Tolerance

(Continued from page 3)

schools and colleges there will be vocations to our teaching communities. These must be nurtured and welcomed exactly the same as other vocations. Nothing can more effectively teach the equality of mankind than if during the school life of a boy or girl there was only one class taught by a qualified Negro sister.

Our society falsely places the Negro on the lowest strata. There are other layers. The Jewish people, the Italians, Syrians, and perhaps on the top level, we now find the Irish. If a boy or girl sees that a Negro sister is the equal of the one on the upper level, it proves by a geometrical theorem the equality of all between.

Jagged Wounds

During the course of my work, I have talked to colored Catholic parents whose children have been barred from our schools, and the jagged wounds in their hearts have been laid bare before me, wounds that have been inflicted by the daggers of our prejudice. Here is a young colored girl, a brilliant scholar, for whom her cultured parents had the highest aspirations—the first Negro to graduate from one of our diocesan high schools. She applied for admission to a Catholic college. She was given every indication of acceptance until she called personally. They could not accept Negroes. Disillusioned and wounded, she applied to another Catholic college. Here she was told that they would accept her if she would register as Spanish. This she could not do. She said that she could not be a party to such hypocrisy.

She went to a Non-Catholic college and her faith, withered by our prejudice, blighted by our racist heresy, died. When we look on the cross and see the price which Our Lord paid to bring that precious gift of faith to her, our guilt can only stagger our consciences with its frightfulness. What hypocrisy it would be for these Catholic colleges to teach the Catholic principles of our common origin, dignity and destiny of mankind.

You might say that this is an isolated case. The brother in charge of a Catholic high school made the statement the other day that he had to deny admission to nearly 50 colored boys during the past 10 or 12 years. This is the practice of so many Catholic high schools and colleges. Need we wonder why our Catholic faith appears like a stunted plant among the twelve million colored people in our midst?

Here is a young colored girl who in 1935 was converted to the Catholic faith. She became a trained and registered nurse. She was very devout in her new faith and became interested in joining a religious nursing society. She read a handbook on religious vocations and applied to at least fifteen nursing societies. Thirteen of them responded in a way that gave no room for doubt. She could not be considered because of her color. Thank God that her faith was

strong enough to stand the onslaughts of our prejudice.

Holy Father Warns

Here is a warning of our present Holy Father, the pope, in his encyclical, *Summi Pontificatus*, against practices of this kind:

"Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail."

There is no need for us to be fearful when we are guided by our Catholic principles. When Manhattanville College in 1938, under the wise guidance of Mother Dammann, first enrolled colored girls, they surmounted all difficulties. Mother Dammann exercised the virtue of prudence in properly laying the ground for this step. But she did not consider that the virtue of prudence gave her a license to violate the law of God by barring Negro girls from a Catholic education.

Last year when Bishop Griffin of Trenton sent Father Thomas Jones, a Negro, as assistant pastor of St. Thomas' Church at Old Bridge, N. J., Father Jones was completely accepted by the all white congregation. If there was any prejudice when he arrived, it soon faded away as a colored man, a priest of God ministered unto them. When his Negro mother comes from Albany to visit him, members of the congregation vie with one another to have her as their guest.

This year, another Negro priest was appointed by Bishop Griffin to another all-white congregation, Corpus Christi parish, South River, New Jersey.

Monsignor James F. Kelley of Seton Hall College of South Orange, N. J., had the courage this fall to appoint a Negro, Dr. Francis M. Hammond, as head of the Department of Philosophy, and with Negro students being accepted there, we know that boys will not graduate from that college with prejudices against the Negro.

This fall St. Joseph's College for Women in Brooklyn appointed as an instructor on their staff Miss Francis Douglas. They too, have accepted Negro students, and the girls who graduate from St. Joseph's will not harbor prejudices against the Negro.

Why Be Fearful?

When these steps are taken, at times, there will be perhaps little tea pot tempests emanating from the deep-seated prejudices of a few people, but should we, because of them, be hesitant to walk in the light of our Catholic principles and in the way Our Lord has shown us? Let us be mindful of the reproach of Our Lord to his apostles on the Sea of Galilee. "Why be fearful, O ye of little faith?"

Now may we turn to the class on economics. Having demonstrated so clearly, by teaching and example, the equality of mankind and the sinfulness of prejudice and discrimination, we can show here the benefits which would accrue if that equality be-

RESTAURKA



comes a living, vibrant reality in our economic life. Our economic progress is dependent upon the contributions made by all the people. Should we bar any one group from making the contributions of which they are capable, the whole economic body suffers. Listen to Eric Johnston:

"The withholding of jobs and business opportunities from some people does not make more jobs and business opportunities for others. Such a policy merely tends to drag down the whole economic level. You can't sell an electric refrigerator to a family that can't afford electricity. Perpetuating poverty for some merely guarantees stagnation for all. True economic progress demands that the whole nation move forward at the same time. It demands that all artificial barriers erected by ignorance and intolerance be removed. To put it in the simplest terms we are all in business together. Intolerance is a species of boycott and any business or job boycott is a cancer in the economic body of the nation. I repeat, intolerance is destructive; prejudice produces no wealth; discrimination is a fool's economy."

Consider, if you will, this one case. It involved a young colored boy who had just graduated from one of our high schools. He was a good scholar and also a good athlete. He played on the various track and basketball teams at his school. Here the boys all accepted him for what he was. After graduation this young colored boy, together with five of his white schoolmates, went to look for a job. They found just what they wanted, — positions as junior clerks—in a large company requiring high school diplomas. The baccalaureate sermon extolling the principles of equal opportunity in our country was still ringing in their ears! The five white boys were accepted; the one colored boy was rejected; the advertisement continued to appear in the paper. The pity of it was, ladies and gentlemen, that this colored boy had just lost his father in the Pacific. And I can tell you that the five white boys were bitterly resentful of the injustice done to their colored classmate.

Prudence Or Timidity

"All too often Catholics have failed to make clear their position on vital issues, and they have refrained frequently from participating in community activities dedicated to the improvement of social conditions... We might as well face the fact that the attempt to wall ourselves in as a protective device will not operate successfully in the modern world. Catholics must be trained for dealing with the world and its problems, not shielded from them..." "It is important that religious principles be applied to basic social problems wherever they are found. Unfortunately, many who acquiesce to the principle of justice for all treat some categories as abstractions of the metaphysical order, to which lip service only is required. The failure of Catholics to implement their beliefs, for example in racial justice, leads many to the conclusion that the princi-

ples involved are vague and uncertain. This in turn breeds suspicion and distrust.

Such isolation from reality is not universal by any means, but it happens too often, and possibly that is why the Catholic Church has been referred to as "a great conservative force," which to a certain extent is a gratuitous insult. The social doctrines of the Catholic Church have dynamic implications, but inertia and timidity mistakenly called prudence all too often prevent their use in dealing with practical social problems. This condition has been confusing to the true liberals of all faiths, and it is important that people be made to realize that "the great conservative force" has a living, constructive social doctrine which can act as a leaven in a difficult, dangerous world." — Mr. Frank T. Flynn of the University of Notre Dame at convention of American Catholic Sociological.

Communists Accept All

Suppose you or I were this colored boy. Would we not feel cynical with regard to the principles of our country? Would we not be attracted to the doctrines of Communism which profess to accept all as equals? Perhaps in frustration we might even fall into delinquency and crime.

Your class in economics should have a clear understanding of the harm which is done to the economy of our country when injustices of this kind are allowed to persist, and of the obligation of government to take proper measures to correct these injustices. Pope Leo XIII in his encyclical on the condition of labor says:

"Whenever the general interest of any particular class suffers, or is threatened with harm, which can in no other way be met or prevented the public authority must step in and deal with it." (RERUM NOVARUM)

To correct these conditions, employers are asked only to hire, upgrade and retain in employment the best man for the job and not to judge the qualifications of applicants by their race, creed, color or national origin. Let your students answer the question whether that is too much to ask to rectify such a condition.

In closing, I would like to remind you of the words of Our Lord:

"As long as you did it to one of these My least brethren, you did it to Me."

Justice Before Charity

It is not hard to think of who among us is the least of Christ's brethren to receive justice. All others came to our land to find their freedom. The Negro people came to lose theirs as dejected, degraded slaves, thought at one time as without a soul in an effort for self-justification. When they were freed from the bonds of slavery, they were shackled to the chains of prejudice and discrimination.

How many times have we stood by the wayside and Our Lord has passed with His cross in the person of our Negro brethren, worn, haggard

and tired with a heart aching for a little sympathy or a little kindness, and we have stood indifferently by and we have shown Him none. But if we are inspired by our devotion to Christ to be charitable to our colored brethren, let us not forget that justice comes before charity, that we can not deny him the opportunity to work, to live in decent homes, the spiritual benefits that flow from a Catholic education, and then offer him charity in their place. First, we must accept him in all ways as endowed with the full and equal dignity of our human nature. We must give him what he has a God-given right to and then and only then can we offer him charity if he still be in need.

Catholics of Tomorrow

Let us remember that the Catholic business man of tomorrow is in your hands today, and in teaching him the Catholic attitude toward his Negro brother, you are affording the Negro of tomorrow the right to work. The Catholic employee of tomorrow is in your hands today, and if he learns from you the Catholic attitude toward his Negro brother, he will not refuse to work by his side. The Catholic parents of tomorrow are in your hands today, and if they learn the Catholic attitude toward the Negro they will not hesitate to send their children to Catholic schools where Negroes are accepted or to hear Mass and receive the sacraments by their side. And indeed, the priest, the sister, the brother of tomorrow is in your hands today and if they learn from you now the Catholic attitude toward the Negro they will not hesitate to work by his side in the vineyard of Christ.

In doing this, through the children in your care today, you will be according justice, kindness—charity—and yes, the gift of our Catholic faith to the Negro of tomorrow. And remember, "As long as you did it to one of these my least brethren, you did it to me."

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First published, in briefer form, in the Catholic Educational Review, February, 1947.

Dear White Girl

This Is the Fifth Letter of a Series

By ANN HARRIGAN

Were Adam and Eve white?
What color is Negro blood?
Do Negroes have a characteristic odor?

These three questions might start off this letter on a subject I think is about due, seeing that we've talked about segregation, intermarriage, and the like...the subject, namely, of the Doctrine of the Mystical Body of Christ.

You see, don't you, the connection between these first three questions and the Mystical Body of Christ? No? Well, *all men are one*; there is one human race, which even in the natural, visible order shows how all men are intimately bound to one another. Every man's body has the same physical origin in Adam and Eve. Hence the term "race" does not in a strict scientific sense indicate a basic difference between peoples. Nor is it "scientifically reasonable to assume that Adam represented any one of these major groups or races of the human species, because these main branches of the human family are all descended from and variations of the primal human stock."—(Racial Myths, by Sister M. Ellen.)

Is Negro blood different from white blood? Of course not! All blood falls into the four main divisions—most of us laymen who didn't know before discovered when we went to the Red Cross during the war to offer ours for the cause—"Human blood, whether it be that of a Chinaman, a Nordic, and East Indian, a Negro, or any of the other various peoples, is classed as some one of the four well known transfusion types, irrespective of the color of the skin or any of the surface traits..." (ibid.) So that the vicious system of the Red Cross in classifying blood according to White and Negro is shown to be catering, not to the interests of humanity or the truth of science, but to the illogical, unjust whims of a society patterned on segregation. There are no distinct racial differences in human blood.

Do Negroes Have a Characteristic Odor?

The chief cause of body odor is obviously the accumulation of perspiration on the body's surface and in clothing next to the skin. If a man needs a bath the accumulated dirt and perspiration will cause a body odor or as Margaret Halsey puts it, "A sweat gland is a sweat gland," no matter what the color skin of the man who needs a bath. It should not be forgotten that bathing facilities for the average Negro city dweller cooped up in his unsanitary overcrowded kitchenettes is definitely more difficult. Again Sr. Mary Ellen in RACIAL MYTHS says, "it is plain that the normal Negro is naturally endowed with a superior pigmentary and perspiratory organism, that is, skin perfumations which enable him to cope successfully with climates which are excessively hot."

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Farm Bulletin

By MONICA DURKIN

WALKING THROUGH the garden in spite of the sloughs of yellow mud we caught sight of the first, faint green burgeoning of the strawberry plants and we recalled Peguy's:

"Without those thousands of buds that come out once at the beginning of April and sometimes in the last days March, nothing would last, the tree would not last and would not keep its place as a tree (that place must be kept), without that sap which rises and weeps in the month of May, without those thousands of buds that begin to grow tenderly at the armpits of the hard limbs."

It is impossible to live in the country and not be increasingly conscious of the cycle of life which parallels the liturgical cycle so closely, birth, growth, maturity, death and rebirth.

During the past month Friendship House was invited to participate in a meeting in Racine of a civic group which is interested in providing some sort of recreational facilities for Negroes. Ann Harrigan was asked to speak and we sold literature at the meeting.

No doubt for many of the people it was news that Catholic laymen are actively participating in the field of interracial justice and that in their own state of Wisconsin the first school of Catholic Interracial techniques has been established.

It was an excellent opportunity, too, to present the Catholic teaching on wages, housing, etc. Thinking over the gathering together of Protestants, Catholics and Jews to discuss what could be done we were reminded that sometimes a person says "What can I do about anything? I am only one person—what good will my still, small voice do?"

Well, one person, Cecelia McNicholas of Racine had an idea and she did something about it by giving suppers once a month in her own home to which she invited people she knew. Besides providing a good meal she gave them food for thought by asking speakers to talk about interracial justice. Music and recreation followed and the proceeds of these dinners she sent to us to use in our work here.

Gradually she introduced a Negro speaker and gave these guests of hers probably for the

first time in their lives a chance to meet and eat and talk with a colored person. There is no way to measure the infinite value in promoting good race relations that such a get together between the races in congenial surroundings can and will produce.

Then a prominent civic leader who attended one of these truly Catholic soirees became so interested that she of her own resources and by her own efforts planned and carried out the gathering of some one hundred people on that Sunday afternoon in the Racine Y. W. C. A.

What will come from this meeting and subsequent ones only God knows, but whenever you feel tempted to think that of yourself you can do nothing and that your personal effort is so infinitesimal that you might just as well skip the whole thing, remind yourself of Cecelia McNicholas and how her efforts have been blessed and how much she in her own way is contributing to a better understanding of the doctrine of the Mystical Body.

WELL, THE FARM is in the midst of its first training course for new staff workers. It is good to have the house filled with eager young people and to see their glowing faces when they come home for breakfast after their two mile walk to church.

We are rejoicing too, over the announcement of Jim Quinlin and Mary Fregeau that they will marry in August. This is the first time that two staff workers in Friendship House have married so that they are making history.

Last month we asked in this column for old games and croquet sets for our summer school. This month we are going to be really audacious and ask for a car. Christopher, our venerable and beloved jalopy has reached the stage where his performance is so undependable that we are constantly having to take him to a garage.

The expense is great and the lack of a car is a mortal blow to us for we must meet people at the railroad station in Wausau as the bus service, which formerly proved a life saver when Christopher was out of circulation, has been so rearranged due to a change in ownership that it no longer meets the trains.

Then, too, we must haul

BLACK AND WHITE

BY EDDIE DOHERTY

Speaking of books—as people do in Friendship House—I came across one recently that has a beautiful title and a wonderful message, and which will probably never be read by many people.

It is "God's Own Method," by Father Aloysius McDonough, C. P., S. T. D., and it has a preface by Archbishop Richard J. Cushing of Boston. It is published by the Sign Press. And it costs \$2.00.

It will be slighted by most prospective readers because it is not only a book that makes one think, but also because it is a book designed to make one think of God. And how many of us want to think of God—except, of course, when we need something from Him which we can obtain from no other source?

"We," says Father McDonough, "owe it to the God-Man and to ourselves to devote time and earnest thought to His method for our salvation. Knowledge is sterile unless it be fertilized by meditation. The fruitage of meditation is realization, insight, inspiration. By way of the Scriptures, divine Providence has bequeathed us a library of unearthly wisdom. In the New Testament especially, we have within reach an impressive reminder of all that pertains to our rescue by the Man of Sorrows. Whether we be young or old according to human calendars, we should ponder the history of His life, His passion unto death, and His resurrection, for 'there is no other name under heaven given to men by which we must be saved, and no method other than that of the Crucified'."

You see what I mean? A million people or more will buy a book about such trills as are created by modern fictioneers. Any book with a little smut in it will sell. But only those who like to think about God, and the things of God, will want to buy "God's Own Method."

You'd think, wouldn't you, that people on their way to the dread judgment would like to know as much as they could find out about the Judge who will reward or punish them? But evidently they not only want to remain ignorant, they resist all efforts to teach them. Maybe they're too scared to think, eh?

our groceries and supplies from town—a mile away. So with the boldness born of experience in your generosity we ask you to help us to replace Christopher. If you can give us a car we will be delighted—it you can give us a small contribution toward buying an inexpensive, usable late model of any description we will be equally happy.

Return Postage Guaranteed
FRIENDSHIP HOUSE
34 West 135th St., New York 30, N. Y.

Around the House

Feast of St. Mark,

April 25, 1947

Dear Friend:

In all the years of the existence of Chicago Friendship House we have never faced the need we do at this moment for your immediate help.

Here is the situation:

Last November we were given a temporary stay. But we knew that on April 30, 1947, we must move. But where? From trying to help other people solve their housing problems we knew that there just wasn't anything like a vacant store or house suitable for Friendship House in the whole of the South Side no less in this immediate community.

By spreading the word far and wide about our need for a new home for F. H., by following every lead, by dint of not leaving a single stone unturned WE FINALLY FOUND A PLACE. A TWO-STORY BUILDING WITH THREE TIMES THE SPACE WE NOW HAVE, VACANT AND RIGHT IN THE COMMUNITY! Such miracles—and they are that in this acutely overcrowded area—are cause for great rejoicing, especially to those of us who actually have suffered all these years from poor housing and the threats of constant eviction.

But dear friend, this building is not FOR RENT. And this is why we face such an emergency. If we are to occupy it we must buy it AND WITHIN THIRTY DAYS. We faced eviction in 1945, in 1946 and now in 1947 we are being evicted! Instead of this annual worry and red tape as well as to channelize more efficiently the large amounts of money we have spent for rent in the past five years, we are firmly convinced that the only thing to do is to begin work for a permanent place so that the work of interracial justice can go on without this kind of recurring upheaval.

To buy this building and renovate it for use we need \$20,000. Yes, it is a staggering sum to us!

But—

WHAT PRICE the welfare of our underprivileged children?

WHAT PRICE playrooms, craft and art instruction, character training through boy and girl scout work, and religious instruction for these children?

WHAT PRICE the lives and futures of the thousands of teen agers in this area with practically no place to go outside of the commercial dance halls and taverns?

WHAT PRICE our fight against Communism, juvenile delinquency and jim crowism?

WHAT PRICE the decade-long demonstration of Friendship House in living and working according to true American ideals of Brotherhood—for ALL RACES AND COLORS AND CREEDS?

WHAT PRICE Catholic Interracial Justice?

Can you, will you help us to survive and carry on by giving a generous donation yourself or by raising the money from your friends. We are starting from absolute zero to collect this money. A dime, a dollar, ten dollars, a hundred dollars, a thousand dollars—what can you give?

IN THE NAME OF CHRIST AND IN THE NAME OF ALL THE MEMBERS OF CHRIST'S MYSTICAL BODY WILL YOU HELP US TO CONTINUE OUR WORK?

Devotedly yours in Blessed Martin DePorres,
Ann Harrigan, Local Director.
Make all checks payable to Friendship House.

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